

LATTER DAY SAINT'S MESSENGER AND ADVOCATE.

Vol. 1.

PITTSBURGH, MARCH 1, 1845.

No. 9.

We have just received the following very interesting letter from Otehiti, which will, no doubt, be read with pleasure by all who love the truth and desire the prosperity of the kingdom of Christ. The Lord has truly set to his hand again the second time, and the honest are rejoicing in Israel's God, for his arm is making bare, and he is accompanying the word with signs following:—

Otehiti, 19th Sept. 1844.

RESPECTED BROTHER,—I have made bold to address a few lines to you, which I hope will be interesting to you, and also to all the saints who are anxious for the spread of the gospel. Brother Rogers has written to America a month or two since, giving a statement of the affairs here, that is in a political point of view, which I am sorry to say, are not much better now than when he wrote. The natives are still under arms, the greatest part of them waiting for orders from the Queen, who has gone down to some of the leeward islands. But in all probability the natives will eventually have to submit, which being the case, the quicker they do so, the better it will be for them, both in a spiritual and temporal point of view.

Brother Pratt is still at Tooboni, a small island, 300 miles from this. We received a letter from him a few days since, which brings cheering news to us. There are on the island eight or nine American mechanics, who are building a schooner there. They have all but one obeyed the gospel, and also quite a number of the natives, among which I expect are the king and one of the head chiefs of the island, as Brother Pratt wrote us they had given their names for baptism. He has organized a branch of the church there, and there is every prospect of an abundant harvest.

Brother Rogers and myself have not, owing to the unsettled state of affairs, made out quite so well on this island. Yet notwithstanding the Lord is clearing the way before us, and we anticipate ere long an abundant harvest from our labors. In a recent battle that was fought between the French and natives, there was an English missionary killed, in consequence of his foolishly exposing himself. Shortly after this accident they concluded to leave the island, all but three (their number formerly being 14) which they since have done. Thus, what has been loss to them, has been gain to us, in taking out of our way a set of men who were engaged with every energy of their soul, to destroy our influence with

the natives, and those who are left are none the less busy. We have only baptized four white persons, but there are a number more believing, who, we hope ere long will be obedient to the truth. The natives, what few we have an opportunity of talking with, are much interested, and are very desirous of hearing, it is something which appears congenial to them—something adapted to their capacities. We beg an interest in the prayers of the saints, that we may be prospered and blessed in our mission, and return in safety to the church and our families. We entreat you also to embrace every opportunity of sending us news, as I assure you every scrap we can get respecting the church will be sacred to us. Salute the saints for us.

Yours in the bond of the covenant,
BENJAMIN F. GROUARD.

For the Messenger and Advocate.

Laharp, Ill. January 28th, 1845.

PRESIDENT S. RIGDON:

Dear Brother,—This evening I take my pen to answer your letter, which came to hand yesterday. The cheering intelligence it contained, was a source of much pleasure and gratification, to hear of your prosperity in your mission to the eastern cities, and that the Lord is still working, confirming the word with signs following. In consequence of a multitude of business, I have been prevented from writing sooner, but I shall hereafter (no preventing providence) keep up that correspondence which ought to exist among brethren, to carry into effect those principles of eternal truth, which have been devised for the salvation of the human family. I am making every arrangement to come to Pittsburgh in the spring, that I may more fully engage in the work, and stand in the place whereunto I have been appointed. I see you have given Marks a passing notice. I was not a little surprised in seeing his notice in the Neighbor. A short time after I visited him, and inquired why he had pursued such a course. Said he, I have got into darkness, and know not who are right. We had a warm time, said he, (referring to being brought before the council) and they declared I should sign that paper or be expelled; I took it home, showed it to my wife, and she said sign it. I did so, and returned it. Said he, the twelve were there as my accusers. They inquired whether I believed Rigdon should stand at the head of the church? I replied, he is ordained to the highest office of any one in the church, of whom I have any knowledge. I said, gentlemen, have you any or-

dination higher than that which I have received myself? They said, No. I then inquired upon what do you predicate your authority to lead the church? They said, we were at the Mansion sometime before Joseph's death, and he said to us, Brethren, I am tired bearing the burthen of the church, you must round up your shoulders, and bear it till I rest. Said I, is that all the authority you have received? They said, yes. Mr. Marks then told me he was present when the twelve were ordained, and Brigham Young was ordained under Hyrum Smith, to the office of prophet, priest, and king, and Brigham ordained the rest of the twelve to the same office. And that he (Marks) was ordained to the same office under the hands of Joseph Smith. He also stated that he was present when you received your ordination, under the hands of Joseph Smith; that it was as follows: "I ordain you to be a prophet, seer, revelator, and translator, to be equal with me in holding the keys of this last kingdom, but not to excel: even so. Amen." He then said, I have no confidence in these fellows (referring to the twelve and others) they are as full of the devil as they can live. They will soon break up here; and some will go to the west. Will you go to the west? said I. He said, no. Said I, Brother Marks, do you remember saying to me, that you had made it a subject of prayer, and had got a testimony that Mr. Rigdon was the man to stand at the head of the church, and you had made a covenant before God, though all men forsake him you would not? Said he, I do. Well, I said, remember the consequences.

I have been informed that Erastus Snow, in conversation concerning Marks, said they had no confidence in him, but had got him where they wanted him; they had destroyed his influence!

I frequently think of the saying of the Savior: The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider.

In a conversation with Orson Pratt, a few weeks since, he commenced by saying, Do you still believe that Rigdon is the man who should stand at the head of the church? Said I, Having thoroughly investigated the subject, I am firmly established in that principle; but I am now, (as I always have been since I came into this church) open to conviction. Now, sir, if you see my error, it is your duty to correct it. Said he, Perhaps I have not wisdom enough. Said I, You stand in a place where there should be a sufficiency of wisdom to correct every error. He remained silent. I continued, I am not partial, but am satisfied with the man that God appoints; being ordained according to the law he has given on the subject, in the Book of Covenants. Said he, Brother Young has keys that Rigdon has not.

I inquired what those keys were, and how he obtained them. Said he, I was not present

when he was ordained. He either knew not what those keys were, or perhaps was ashamed to tell, and I was left without the information. I then inquired if they had filled up the quorum of the twelve since Brigham has been appointed president of the church. Said he, every officer can officiate in all the offices below him. I am aware of that, said I, but we should observe the pattern that God has given us, by keeping all the quorums perfect. The pattern may vary (said he) according to circumstances. Not in the same dispensation, said I. O, yes, said he. We were then interrupted, and our conversation closed, leaving me under the impression that he was not in possession of a sufficiency of wisdom, and, I may add, knowledge enough on that subject, to correct the errors of any man. He is, like those who adhere to the same principles, as blind men traveling in darkness, while the light of truth, and the pattern that God has given, is presented in bold relief, that the most superficial observer can discover the principles, and organization of the kingdom of God. Thus every one acquainted with the facts know that the pretended authority of these men rests on a false foundation. I will now give a short sketch of Brother Brigham's history. A few weeks ago I was at a meeting in Nauvoo, Brigham made his appearance on the stand, assuming a great deal of dignity and self-importance. In the course of his remarks, said he, some want to know whether they must observe counsel, said he, you must take counsel, but some will say we will take counsel if it is good. I say, if you exercise your judgments, and do not take the counsel of the twelve you will be damned. There is that temple to be built; some have prophesied it shall not be built, but I prophesy it shall be built; said he, I would prophesy it should be, if I knew it would not.

He then spoke of the women and boys being unruly, and they must take measures to keep them in subjection. He spoke of the mayor and other officers not doing their duty, then said he, if you will not do as I say, I will tell you what I will do, I will go off and leave you, and take as many with me as will go, like Lyman Wight. This confirms the statement of Marks. Query, If Brigham Young would give counsel that is false, and prophecy a lie, what benefit would those receive who believed and obeyed his dictation. The corruption of his heart is still furthermore made manifest, when we take into consideration his views with respect to the counsel and ordinances of heaven being administered. In a sermon delivered in La Harp, (last winter) after shamefully abusing the elders present, said he, many will go around the twelve to Joseph for counsel, and he will tell them any thing, and when they leave, he will curse them for fools, that they knew no better.

And speaking concerning your ordination, at the time those bulls of excommunication

were hurled forth, like a thunderstorm, without mixture of mercy, said he, Joseph ordained him because he wanted to go east, to get peaches, and apples, &c. &c. Most shamefully ridiculous! That that man whom God had called to stand at the head; to counsel, ordain, and set in order all the affairs of the church in this last dispensation, that he should be permitted to trifle with the consciences of men, and abuse ordinances with which God had intrusted him. At the same time declaring if any man would speak a word against Joseph, he (Brigham) would knock them off the stand. See the blindness of the human heart, when deprived of the Spirit of God, and the light of truth. I have a better opinion of the God that I worship, for he says if Joseph should ever transgress, he should not have power, except to ordain another in his stead. Brigham Young knows the fact that you have the legal authority placed on you, and would try to hide his usurpation, under this refuge of lies and misrepresentation. The great effort of the twelve and their adherents, is to prevent their people from hearing, they dare not investigate the subject before the public. Light has come into the world, but men love darkness rather than light, because their deeds are evil. They will not come to the light lest their deeds should be reprov'd.

Yours respectfully,

SAMUEL JAMES.

To President S. Rigdon.

For the Messenger and Advocate.

Boston, Feb. 4th, 1845.

No. 1.

DEAR BROTHER,—I now improve a few leisure moments in the agreeable task of addressing a few lines to you on the affairs of the kingdom of our Lord and his Christ. Our prospects here in Boston, taking all things into consideration, are flattering indeed. We have leased a commodious hall, over the Boylston Market, in Washington street, where we hold meetings regularly on Sundays and Thursday evenings, and other evenings we hold meetings at private houses. Our number is at present 40, that have organized with us in full, and there is quite a number that meet with us, that have not yet joined us, and many that have turned from the apostates, and are nearly ready to give up the whole work, in consequence of the awful corruptions that have manifested themselves among the twelve and their adherents. We have had the Spirit of God manifested among us in our meetings recently in a remarkable manner, which has caused us to rejoice in the God of our salvation.

The apostates here keep an "awful quiet" on the subject of the organization of the church, which shows good sense, though not much honesty. I published in the Boston Daily Bee a challenge to all the elders of the apostates in Boston, to meet me in public dis-

cussion, on the claims of Elder Rigdon to the presidency of the church of Christ, the Doctrine and Covenants, &c. being rules of evidence. I continued its publication two weeks, but ascertained that they dared not abide the *written law*, knowing it would condemn them. I see by the "fallen prophet," that Parley P., of "spiritual wife notoriety," after giving his chum, G. J. Adams, a wholesale rebuke for swindling the saints out of money, has gone at it himself, and the poor dupes weekly bow their faces to the "grindstone," as their names in the "false Prophet" testify. If that is the only thing that will bring them to their senses, the Lord help Parley to swindle them to their heart's content. There are two of the Boston twelves that have parted with a few hundreds each, and they have Parley and Brigham's names for security. When they receive pay I will inform you! though it is hinted to me that it will be the same time that Adams goes to Russia, with his "sub-marine" infernal machines! which machines cost the saints from 3000 to 4000 dollars to my personal knowledge, and where is the money! Echo answers where, unless Isaiah may be allowed to answer, 3: 14, "Ye have eaten up the vineyard; the spoil of the poor is in *your houses*."

The twelves here are resorting to the most inconsistent and idiotic interpretations of scripture, to support their sinking cause, than could even be dreamed of by sectarians, and I know of no parallel, unless it is Dick's interpretation of St. John's "angel flying through the midst of heaven," which he says may be "missionaries travelling in balloons over the earth." In the course they have taken, they have caused the twelve, with Joseph, and all the prominent elders of the church to eat their interpretations of prophecy, and thereby prove themselves false teachers, even from the beginning. For instance, the 12th chap. of Rev. instead of being fulfilled in the rise and fall of the primitive church 1800 years since, all yet remains to be fulfilled in the church of the last days. The loss and restoration of the priesthood, which has been the theme of so many eloquent sermons by the *apostles* of this church, has, by these wise heads, been proved to be all *stuff*! and the priesthood has got to be restored at the dedication of the Nauvoo Temple!!

O, ye Pratts, and Pages, and Adamses, hide your diminished heads, while the oracles, Nickerson and Browntake the rostrum. The great red dragon, with *seven heads and ten horns*, which is to stand ready to devour the man child, and to draw the third part of the stars of *heaven*! is Sidney Rigdon! And the war in *HEAVEN* was between Michael and his angels, and Sidney Rigdon and his angels! And the dragon, the old serpent, called the Devil and Satan is Sidney Rigdon!! The whole of that chapter, and similar ones they explain in the same laughable manner, in order to support their rotten and sinking cause.

Sidney Rigdon is the seven-headed and ten-horned dragon. Sidney Rigdon is the false prophet that will call fire down from heaven. Sidney Rigdon is the self same man, or angel, that fought the battle in heaven with Michael, even Lucifer, that was cast out to the earth; and Sidney Rigdon is the Alpha and Omega of prophecy. Dear brother, I should look upon these things with astonishment, had not the Lord said, by the mouth of one of his servants, speaking of these very same characters, that he would "send them *strong* delusion, that they might believe a lie and be damned, because they receive not the truth, but have pleasure in unrighteousness," vide the spiritual wife system; therefore the most absurd and ludicrous statement that comes from them surprises me not, they being as "natural brute beasts, speak evil of the things they understand not, and shall utterly perish in their own corruptions." In my next I will give an interpretation of a certain portion of John's Revelations, something that the apostates are little aware of, and if they do not get sick of applying "Revelations" to Mormonism, then Adams will not go to Russia and convert *Michael the Prince*, I will show the twelveites alias spiritual wifeites, that two can play upon one instrument, with what success judge after reading. The spiritual wife doctrine begins to work in New Bedford: it is a system that will work out its own cure, only let it alone—the harder they deny it the faster it manifests itself. The saints here stand firm, and are rejoicing in the Lord.

Yours, &c.

JOHN HARDY.

P.S. The twelveites here have been so hard pushed that one of their elders wrote 400 miles, to a man out of the church, to have him write against me, offering him pay for his trouble, but instead of complying he sent him a most withering rebuke. So much for the honesty of the Boston apostates!

J. H.

For the Messenger and Advocate.

BROTHER BENNETT:—Realizing the necessity of discharging every duty, that in the day of days, blood may not be found upon our garments. I propose for the benefit of the saints, to investigate the matter of Pres't. S. Rigdon's trial of Sep. 8th 1844.

To do so understandingly, the reader should have the Times and Seasons, and book of Doc. and Cov. before him—while we proceed to consider the general features of the trial, as to legality, and propriety. What I mean by legality is—according to the law of the church, as contained in the book of Doc. and Cov. and what I mean by propriety is according to common law—common justice—and common sense; after which I propose to examine the Testimony in detail.

We assure them that the act of expulsion passed against President Rigdon is *void*, upon principles of law: because, 1st, the high

council acted without a first president. See Book of Doctrine and Covenants, sec. 5, par. 5. 2dly, the high council was not lawfully organized. Sec. 5, par. 7. 3rdly, the law was not complied with in sec. 5, par. 8. 4thly the council was called by persons having no authority to do so at a stake of Zion, Sec. 3, par. 12. The twelve travelling high council thus acting in the office, and not under the direction of the first presidency. And, 5thly, because the charges against President Rigdon were not substantiated, as will appear when we come to examine the evidence in detail.

We say also, that the decision is *void* upon principles of common law, common justice and common sense. Upon principles of common law a citation should be issued by a person competent to try; accompanied by a copy of the charges, which was not the case in this instance.

2dly. The witnesses were incompetent: "a mad man or an idiot, when subject to frequent recurrence, are incompetent witnesses."—See Roscoe's Crim. Evid. 96.

3d. For reasons stated in Gibb's Evid. 139. 4th It is a general rule that a person who is to be the gainer or loser in the event of the cause in which he is called to give evidence is incompetent, and cannot be examined." 2d. Hawk P. C. 46, and 1st McNully's Evid. 53." Upon principles of common justice, because the most shameful efforts were made by the twelve and their associates, to forestall public opinion, by inflammatory speeches, both in public and in private. Characterized by the most outrageous falsehoods, and violent denunciations. Meetings were called in different parts of the city, at which persons were engaged, privately filling the minds of the people with the poison of prejudice. And upon principles of common sense the decision is void, because the same persons who accuse President Rigdon, denounce him, also prejudged him, by first withdrawing the hand of fellowship, then appear as witnesses, and pleaders against him, thus usurping the prerogative of the high council, and then, to "cap the climax" of their hypocrisy and inconsistency—after having, as they said, actually cut President Rigdon off—(cut themselves off) the twelve send Orson Hyde to St. Louis, who, through Brother William Small, offered, in behalf of the twelve, that every thing which had been said against President Rigdon, should be removed, if he, President Rigdon, would come back and council with them. Void, we repeat, because the witnesses were permitted unrestrained to abuse and insult the character of President Rigdon, before the high council and the people, showing plainly two things. 1st. That the high council were unacquainted with, or regardless of their duties, and also that the witnesses were incompetent, rendered so by anger and prejudice.

And lastly void!! because the whole affair was a most ridiculous burlesque, upon civil

jurisprudence, and insulting to reason and common sense. Now for the charges and evidence. The reader will please remember that we take their own report of the trial, and although many things which transpired at the time have been by them suppressed, but we will judge them by their own account of this most shameful affair. Here the reader is referred to the Times and Seasons, October and November, 1844.

We commence with Brigham's testimony. in par. 2, after a most singular application of "much every way," (by the way Brigham is singular, much every way you can fix him: it is said that on a certain occasion in Missouri, he took a most singular fancy to his wives night-dress) he winds up by enumerating six or seven parties, the twelve forming the seventh or last. In par. 3, attempting to amalgamate some of the parties, he tells a most malicious falsehood, and that, too, under the solemn obligations of a witness, by saying that the adherents to the Book of Mormon. Book of Doctrine and Covenants, and will form a party in contradistinction to the adherents of President Rigdon, as the first president. Par. 4. Brigham commences doing business for the benefit of L. Wight, J. Emmet, and others, which, though rather a wholesale business, may be right for aught I know, but the inference intended in the remark relative to L. Wight, is false, and he knew it to be so at the time.

I cannot stop to notice all the irrelevant matter contained in B. Young's testimony, but the fact that he has travelled months with blood in his shoes is too good to be forgotten, but what his inveterate sores has to do with President Rigdon is more than I can imagine.

Page 748, opened with a virtual admission that President Rigdon is the first president of the church, however this admission is followed by the assertion that President Rigdon had ordained men to be prophets, priests and kings. Note, if the admission is good for any thing the ordinations were good and proper, because, 1st, the first president had already ordained persons to the same office, as will appear by Elder Marks' testimony. And, 2d, because none but a president can ordain a prophet. As long as the twelve will admit that S. Rigdon was the first surviving president, so long we may safely admit the fact of the organization of the "School of the Prophets," but if they back out of the admission which, from their inconsistency, we may expect, then we rest our case on the 85 section of the Book of Doctrine and Covenants:—

"And again verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams; their sins are forgiven them also, and they are accounted as equal with thee in holding the keys of this last kingdom: as also through your administration the keys of the school of the prophets, which I have commanded to be organized, that thereby they may be perfected

in their ministry for the salvation of Zion, and of the nations of Israel, and of the Gentiles, as many as will believe, that through your administration, they may receive the word, and through their administration, the word may go forth to the ends of the earth, unto the Gentiles first and then behold, and lo they shall turn unto the Jews: and then cometh the day when the arm of the Lord shall be revealed in power in convincing the nations, the heathen nations, the house of Joseph, of the gospel of their salvation."

As this organization appears to be the burden of all the testimony, we wish the reader to observe that it can have no bearing whatever upon the charges, for the reasons above stated. We now present to the reader the charges, which will be found on page 649, par. 2, as follows:—

"Elder Rigdon has not conducted himself like a man of God, nor a councillor to the first presidency, since he came here from Pittsburgh." As to the 2d part of the charge, we say, had President Rigdon degraded himself so much as to have taken council of that twelve-headed, would-be presidency, we would most freely have confessed him guilty of the first part of the charge, for what honest man, to say nothing of a man of God, would have associated with so desperate a set of men, the whole question then for consideration is, has "President Rigdon conducted himself like a man of God since his return from Pittsburgh?" Not at Kirtland, not at Missouri, but for the last three weeks? Brigham finished his testimony for the present by repeating, "Elder Rigdon has ordained persons to be prophets, priests and kings." And introduced Orson Hyde, who testified to a long rignamole of what happened to him in New Haven, and elsewhere.

2d item, That President Rigdon attempted to ensnare the people, and allure their minds by his flowery eloquence, (note) what to do O. H.? Good or evil? According to your own testimony, President Rigdon repeatedly said, that he did not wish to divide or injure the people, St. Paul might be damned for the same thing if it had happened to be a damnable offence.

3d item. Orson Hyde says that the church has twelve heads; that Joseph appointed them. Though this proves nothing against President Rigdon, yet it proves one of two things—either that Orson Hyde testified falsely, or that Joseph transgressed the commandment of God. See Book of Doctrine and Covenants, sec. 14:—

"And this ye shall know assuredly, that there is none other appointed unto you to receive commandments and revelations until he be taken, if he abide in me.

"2 But verily, verily I say unto you, that none else shall be appointed unto this gift except it be through him, for if it be taken from him he shall not have power, except to appoint

another in his stead: and this shall be a law unto you, that ye receive not the teachings of any that shall come before you as revelations or commandments: and this I give unto you, that you may not be deceived, that you may know they are not of me. For verily I say unto you, that he that is ordained of me shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received, and shall receive through him whom I have appointed."

4th item. Orson Hyde further saith, "I will now give some testimony, which has been handed to me of what Elder Rigdon has said," (without giving names) goes on to say "one of the Rigdon's party said to a brother, &c." in the name of common sense what kind of testimony is this upon which to damn a man in time and eternity, to deliver over to the buffetings of Satan? Shame! shame!!

5th item. Page 650, par. 4, Times and Seasons:—"We know by the spirit that this was in Elder Rigdon's heart." 'Tis nonsense to try to shame a blasphemer.

6th item. "Elder Rigdon threatened to turn traitor." Note, to bring iniquity to light is a virtuous act, to bring to light a good thing is no less virtuous. And the fact of their fearing exposure accounts for this same witness's journey to St. Louis, before mentioned. Orson Hyde proceeds with his testimony about things which happened in Missouri, some six years before; but in his remarks about things which happened in Missouri, it is most singular that he omitted all mention of certain affidavits put forth about that time for the special benefit of the saints—now we ask the reader what has been proven by these two witnesses against the character of President Rigdon as a man of God? We feel that every candid person who examines the evidence, will reply nothing, not one thing that can be alleged against President Rigdon's character as a man of God. But they do prove one thing, viz. that the act of expulsion is void, for the reasons before enumerated. I, Parley P. Pratt, dives at once 15 or 16 years into the past, and wading with gigantic strides up to the present, says, "I, Parley P. Pratt, invited Elder Rigdon to a council at Brother Taylor's, called by the twelve, but Elder Rigdon excused himself on account of company," further saith, "that Elder Rigdon gave an appointment for the next Thursday, to transact important business for the church," but that seven of the twelve thought proper to interrupt the business of the meeting, further saith "that Elder Rigdon pledged himself to support the authorities of the church, as now organized, and that no other business except the regular prayer meeting should be attended to; but I took the liberty to inform the people that no business would be attended to except the regular prayer meeting." So far I, Parley P. Pratt's testimony proves, (if it proves any thing) that President Rigdon did conduct himself like a

man of God, and as the president of the church, but that the twelve who were present behaved like ruffians. The rest of I, Parley P. Pratt's testimony is made up of burlesque, falsehood and nonsense, about the Maid and her Milk Pail, Gladin Bishop, Queen Victoria, &c. admitting, most reluctantly, however, that President Rigdon had declared that he would do nothing to divide or injure the church. This proves no unrighteousness in President Rigdon, unless, indeed, I, P. P. P. goes by the Irish rule of contraries, which seems to be the one adopted by the twelve, when referring to the Book of Doctrine and Covenants on the motives of President Rigdon. That is, when President Rigdon says, that he does not want to divide the church or injure the people, by their (the twelve's) rule he must be a most abominable sinner. Here endeth I, Parley P. Pratt's first lesson.

O. Hyde re-appears, and continued his testimony in relation to a circumstance which occurred 2850 odd years ago, to one of the greatest adulterers that we have any account of—Exit.

A. Lyman testifies that what the twelve have said is correct. That they have told their minds, and acted upon it. Very important testimony if one could believe him.—See second common sense reason.—Witness further saith, or rather asks a variety of questions—a singular position for a witness truly—and further saith many nonsensical things, too numerous and too foolish to be edifying to the reader. However, as it is a curiosity, the reader is respectfully referred to page 654-5 of the Times and Seasons. He finishes his testimony with the old story about Kirtland, and what a dead man had said.

Elder John Taylor.—As Elder Taylor is the only witness against President Rigdon, who seems to be governed by the rules of evidence, which should govern a witness; his remark in relation to what had been said before is the more singular; we have already said that no evidence sufficient to censure, much less to condemn the first president, was adduced upon the trial, and we repeat, that up to the commencement of Elder Taylor's remarks, the attempt to criminate President Rigdon was a perfect burlesque upon testimony. Elder Taylor first asks a question in relation to President Rigdon's mission to Pittsburgh, and answers it himself in the negative. Now, we ask, could Elder Taylor, he living in Nauvoo, be personally acquainted with what President Rigdon was doing in Pittsburgh? Well, ought Taylor to testify to a fact which he did not know? Certainly not. Now we do know that this part of Taylor's testimony is false. And can prove it false by many witnesses.

Now, what confidence can any man place in the testimony of one, who when under the solemn responsibility of a witness testifies to a fact, the truth of which he could by no pos-

sible means know? The assertion that President Rigdon had ordained to the office of prophet, priest, &c. we do not deny; but that President Rigdon does not hold that office himself we do deny, and all that is said about priests ordaining elders, &c. is evidently intended to mislead. Who does not know that prophets, priests and kings were ordained under the hands of Brother Joseph? See p. 666. And does not Elder Taylor know that President Rigdon was called by the God of Heaven, to be equal with Brother Joseph in holding the keys of this last kingdom. See Book of Covenants, Sec. 85. If President Smith could ordain to these offices cannot President Rigdon? But to proceed. Elder Taylor says, some people think these things small matters, but it was for a transgression of this kind that Satan was cast out of heaven. But what did President Rigdon do. Mr. Taylor? Get drunk? No. Steal? No. Commit adultery? No. What then? For resisting authority! For resisting authority? Yes, gentle reader. Here, then is the whole alpha and omega of this great ado about not conducting like a man of God. The first presidency resisting the authority of the twelve travelling high councillors, who are to act under his direction. I have seen many attempts (and some of them most amusing ones too) to excel in impudence, but I give it up, this is decidedly the height of impudence.

J. M. GREIG.

Brighton, Feb. 28, 1845.

P.S. The reader will please to remember that important circumstance, or rather unimportant, that we take their own report of the trial, and although many things which transpired after the trial of President Rigdon, have been suppressed by them, yet we are willing that they should be judged by their own account of this shameful affair. But in his remarks about things which passed in Missouri, O. Hyde, from some strange cause, forgot to mention certain affidavits, made in that state, for the special benefit of the saints. How forgetful some people are.

J. M. G.

For the Messenger and Advocate.

TO BRIGHAM YOUNG.

DEAR SIR,—Having been informed through the medium of the Times and Seasons and other sources, that yourself, in conjunction with your quorum, are the acknowledged leaders of that part of your church, located in Nauvoo, and a few other places; I would therefore, through this medium, take the liberty of propounding a few questions to you, not only for my own satisfaction, but for the benefit of all others, that may feel to take an interest in their eternal welfare. I will just state, that I do not profess to be a follower of the twelve, neither, do I profess to be a follower of Mr. Rigdon, but this much I do say, having had an acquaintance with many of the

followers of Mr. Smith, of some six years standing, I have been led, without the shadow of a doubt existing in my mind, to believe that the ground work of Mormonism, so called, is true as held forth by the elders of this church; and I feel that the time has fully come, for me as an individual, to reduce my belief to practice, but in consequence of the disunion which has taken place, among you as a people, I find myself placed in rather an awkward predicament, out of which, by my own wisdom, I am at a loss to know how to extricate myself; for while each party claims with an equal degree of tenacity to be the legitimate leaders of the church, by what rule shall I be able to judge the matter, except by written testimony. One thing however is certain, one of the two parties must be wrong, and consequently must fall short of that rest which remains for the people of God. Now Sir: with these facts staring me full in the face and having an ardent desire to know the truth, that I may obey it, I shall proceed to ask a few questions, and to point out some apparent discrepancies, hoping that some one of your quorum or perhaps Mr. Lyman, may feel sufficiently interested in the welfare of their species to favour us with a reply through the Times and Seasons.

In the above named paper on page 618 I find the following statement over your own signature, you are now without a Prophet present with you in the flesh to guide you.

In connection with this I shall quote from D. C. page 387. spoken by the mouth of the Prophet Joseph as follows, "I will raise up unto my people, a man, who shall lead them like as Moses led the children of Israel for ye are the children of Israel &c. again it is recorded on page 175 of the same book "Verily Verily, I say unto you, that none else shall be appointed unto this gift except it be through him;" by reading the first paragraph, you will discover that the Lord has reference to a spokesman for his people, now Sir is it not very certain that either you or the Lord was wrong; for either the Lord did not mean what he said, or Mr. Young said one thing and meant another.

In the year 1831 the Lord emphatically declared, that no one should be appointed unto the gift of a revelator except through Mr. Smith, and in the year 1834 we hear him say through the same source, that he would raise up a man unto his people like unto Moses, and on the 27th day of June 1844, Joseph Smith came to his death by violent hands, and on the 15th day of August following Mr. Young comes out in an epistle to the church, and announces the solemn fact, that this generation are without a prophet in the flesh. Now the pith of your argument to me Sir appears to be this, that his Satanic Majesty for once got ahead of the Lord and actually succeeded in cheating us out of a prophet, by taking Mr. Smith away before he had ordain-

ed a man to fill that all important station, notwithstanding, the promises made on the 387 page that he would raise a prophet up appointing also in as strong language, the source from whence he should receive that ordination. I here remark Sir, had you come out and honestly told the people, that you were that prophet, there would not have been so great a discrepancy between your own testimony and that of the Lord's; but as it now stands I shall respectfully solicit Mr. Young to unravel that mystery.

Again on the 103rd page book of Cov. 12th paragraph, the twelve are represented as being a presiding *traveling* high council, to officiate in the name of the Lord, under the direction of the first presidency; but in this there is not one word said about the twelve having *two* counsellors, one to be stationed upon their right and the other upon their left, I find nothing to warrant this new order of things in the book of the law of the Lord; and, I must confess that it has very much the appearance of placing six wheels upon a waggon, instead of four. You, however, sir, by your superior wisdom, may be able to reconcile this new manœuvre of yours in church tactics, to some ancient order of things, unknown to us in the eleventh hour dispensation. In your remarks, at conference, held on the 6th Oct. last. See Times and Seasons, page 683. You say, did Joseph ordain any man to take his place? You answer, *he did*. Who was it? Answer, Hyrum. And again on page 431 of the same paper, we have the following announcement, viz.: We have to announce that Sidney Rigdon has been ordained a prophet, seer, and revelator. Now, in addition to this we have the word of the Lord, spoken by the mouth of his servant Joseph. See Doctrine and Covenants, page 330. And again, verily I say unto thy brethren, Sidney Rigdon and Frederick G. Williams, their sins are forgiven them also, and they are accounted as equal with thee in holding the *keys* of this last kingdom, and in the 5th paragraph of the same section there is something said about the length of time that they should continue to fill this important station; it reads as follows:—And now, verily I say unto you, I give unto you a commandment, that you continue in the ministry and presidency, and when you have finished the translation of the prophets, you shall from henceforth **PRESIDE** over the affairs of the church and the schools, and after giving some other instructions concludes by saying, and this shall be your business and mission in all your lives, to preside in council and act in order all the affairs of the church and kingdom. We will now take a bird eye glance of this part of the subject, as presented before us in the first place. Mr. Young acknowledges if Hyrum Smith had survived Joseph, he would have stood in Joseph's place. Query—What necessity was there for this? Oh, the subject is a plain one, says friend

Young, because this church has always been led by revelation, and always will. You may find my words written or printed in a book called Times and Seasons, page 683. But what now are we to do Mr. Young? The man that should have taken Joseph's place sleeps the sleep of death. Oh, but echoes the same book, page 431, S. Rigdon has been ordained to the same office. Stop; not so fast, stammers friend Young, we acknowledge the ordination of Mr. R. but—but—but, Sidney would lead the people to *destruction*, Joseph said so; wonder, did the Lord know this fact, before he said that Sidney should be accounted as equal with Joseph, in holding the keys of the kingdom; and, Joseph, why did you ordain Mr. R. to be a prophet, seer, and revelator, if you knew he would lead the people to destruction. If Joseph was present with us we might hear him say, God commanded me to ordain him, and who was I, that I should resist the will of my maker? Now, sir, I ask you in the spirit of candour, laying aside every personal consideration, do you not believe, which I really think must be the fact, from your own admission, that God foreseeing that Hyrum would be called upon to pay the debt of nature at the same time with Joseph, caused the same ordination to be placed upon Mr. R.'s head, so that the full organization of the kingdom should not be broken up; otherwise for what purpose was he *ordained*? I also see in a letter written by W. W. Phelps, in answer to one written by W. Smith, published in a late number of the Times and Seasons, wherein Mr. P. assays to give a description of the interior of the temple at Nauvoo, when completed, speaking of the arrangement of the seats, he says, the first seat is to be occupied by the first presidency, the second by the quorum of the twelve, and so on, enumerating the different quorums. Now, sir, I ask how can the first presidency occupy their places in that house, when there is no first presidency acknowledged by you in your present organization? Perhaps Mr. Lyman may be able to unriddle this mystery, as he now seems to be occupying the right, left, and rear of the quorum of twelve. Ah, Amasa, you have moved one peg down, in my opinion. I will point out one more discrepancy and then bring my letter to a close. In a late number of the New York Prophet, there is a riddle put forth to the saints by P. P. Pratt, demanding the modest sum of 200 dollars to be made up to himself and two others of his brethren in the ministry. I would ask, how does this accord with the Doctrine and Covenants, page 119, where the command is given to take neither purse nor scrip. Now Mr. Pratt, had forgotten or purposely neglected to tell the saints that he owns a little bit the largest private residence, and decidedly the best house in the city of Nauvoo, and the writer of this article heard him say that it cost him 3000 dollars. What Mr. P. worth 3000 dollars, and not

willing to spend a little in the cause of truth. Mr. Benson, also one of the individuals referred to in Mr. P.'s riddle, owns a good property in the same place. This wholesale begging or rather demanding, I must confess, savors very much like taking the fleece and letting the poor lambs go naked. In view of Mr. P.'s riddle I am led to reflect upon what I heard Mr. Joseph Smith say upon the public stand, when on a visit to that place, here is Brother Parley, said Joseph, he will tell you of his sufferings in the state of Missouri, of his sufferings in jail, and how many trials he has endured, but he don't say how much money he accumulated when on his mission to England, nor how he came by it. Poor Brother Parley, was there not a little sulphur near by about that time. Query, don't it look very much like fulfilling the old adage—keep all you have got, and get all you can. What say you, friend Parley?

I close this epistle by repeating, that I ardently invite an investigation of this subject, for he that wont reason is a bigo!—he that cannot is a fool, and he that dare not is a coward.

I remain yours, &c.

Pittsburgh, March, 1845.

D. J. G.

MESSANGER AND ADVOCATE.

PITTSBURGH, PA. MARCH, 1, 1845.

Postmasters are authorized by law, to frank letters for a third person, containing money, when addressed to an Editor or a publisher of a newspaper.

Will our friends and agents remember this.

"And again the duty of the president of the office of the high priesthood is to preside over the whole church, and to be like unto Moses. Behold, here is wisdom—yea, to be a seer, a revelator, a translator and a prophet; having all the gifts of God which he bestows upon the head of the church."—*Book of Cov.* §3, ¶42

"We have to announce that Sidney Rigdon has been ordained a Prophet, Seer and Revelator."—*Times and Seasons* Page 431.

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."—*Matt.* 12: 37.

On the 8th of August, 1844, at a special meeting of the church of Jesus Christ of Latter Day Saints, convened at the stand in the city of Nauvoo, PRESIDENT BRIGHAM YOUNG asked the saints what they wanted. Do you want a guardian, a PROPHET, a spokesman or what do you want? If you want any of these officers, signify it by raising the right hand. NOT A HAND WAS RAISED.—*Times and Seasons*, page 637.

"You are now without a prophet present with you in the flesh to guide you."—*Brigham Young's Apostolic Epistle, Times and Sea.*

"A church without a Prophet, is not the church for me. It has no head to lead it, in it I would not be." *New York Prophet.*

The delay in the present No. of the paper has arisen from the determination to have ready for distribution at conference our new Hymn Book, which is now so far advanced that we feel warranted in saying it will be for sale, neatly bound in fine morocco at 37½ cts. single copy, or \$30 per hundred.

There is in the revelations of God to the children of men, a period pointed out in the history of Adam's race, designated as a day of righteousness—a reign of peace—the Sabbath of the earth of a thousand years duration.

The fact is generally admitted, but the precise means by which it is to be accomplished, is a subject of doubtful disputation, notwithstanding the prophetic testimony is as clear on the chain of precursory events, as it is with regard to the ultimate issue.

Our design at the present is to notice the important circumstance referred to by the prophets, that a *special messenger* is to be sent to prepare the way for the coming of the Son of Man; one whose duty it is to set all things in order, and make ready for the reception of that august personage—the King of Kings and Lord of Lords. Be it remembered that Jesus of Nazareth is now coming as the lion of the tribe of Judah, to the salvation of Jacob his called, and Israel his chosen, to establish Zion, and to make Jerusalem the praise of the whole earth. No longer the despised Nazarine, but the Lord God Almighty, travelling in the greatness of his strength, to take vengeance on those who know not God, and obey not the gospel of our Lord Jesus Christ.

Isaiah, under the spirit of prophecy, breaks out in the following strain:

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she has received of the Lord's hands double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

Malachi, in view of the same event, by constraint of the spirit exclaims:

"Behold I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap? And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. For I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

We are well aware that these prophecies have respect to the forerunner of the Son of God, in his advent of humiliation; but it must be abundantly obvious, that they have especial reference to that servant, who shall be commissioned to prepare the way for the glorious advent of Israel's King; accompanied with his saintly escort, to take formal possession of the kingdom, which shall extend from sea to sea, and from shore to shore.

To those who are not mere professors in their credence of the work of God of the last days, but really believe the word of the Lord received through Joseph Smith, we shall be able to show not only that such a servant has been sent, but to point out the very individual designated by God himself as such:—

"Behold, verily, verily I say unto my servant Sidney, I have looked upon thee and thy works. I have heard thy prayers and prepared thee for a greater work. Thou art blessed, for thou shalt do great things. Behold thou wast sent forth even as John, to prepare the way before me, and before Elijah which should come, and thou knew it not. Thou did baptize by water unto repentance, but they received not the Holy Ghost; but now I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of the hands, even as the apostles of old."

It will be observed that the work of the forerunner of the last days, is markedly superior in its character to the mission of John

the Baptist. He comes, it is true, in the humble capacity of a proclaimer of repentance and baptism. He is first sent to prepare the way before Elijah—having no power to confer the Holy Ghost. That work being accomplished, he is called to administer the Holy Ghost by the laying on of hands, even as the apostles of old; and the Lord declares positively that they to whom he administers *shall* receive it.

Having acquitted himself acceptably to God in these preliminary stages—he is called to hold the keys of the kingdom of heaven; and preside in council; and set in order all the affairs of this church and kingdom, during the term of his natural life; also to hold the keys of the school of the prophets. (Sect. 85.) In the same year he is called to be a spokesman to the *then* revelator of the church. (Sect. 95.) In January, of the year 1841, the Lord promises to this same individual—Sidney Rigdon, "And he shall lift up his voice again on the mountains, and be a SPOKESMAN BEFORE MY FACE." In April, of the same year, the Lord commands Joseph Smith to ordain him a prophet, seer, and revelator; which ordination was published to the world in the official organ of the church.

The crowning manifestation that God has considered him called and chosen and faithful, is found in the fact, that he has removed every man from the earth, whose authority could in any degree conflict with that of Sidney Rigdon. Above all in the fact that the Lord God has lifted the veil of *futurity*, and shown unto his servant the things that are coming on the earth; the wars, the distress, and the perplexity of nations—the order of the kingdom of heaven—the advent of Messiah—and the establishment of the rest of God on the earth.

This is not all, the Redeemer of Israel hath sealed these truths upon the hearts of his children, by the power of the Holy Ghost shed forth upon them, so that they can testify that they not only verily believe—but they know of a surety that the testimony which he brings is *true*, and that God hath sent him. The ordeal through which they have been called to pass, has been a fiery one; they have been called to withstand prophets and apostles; and to hold fast to the testimony of Jesus, in opposition to overwhelming numbers who professed to be saints. The mercy of God has

sustained and kept them, and his grace has been sufficient for their every need. He who has been with us all our lives long, will never forsake us unless we turn aside from the holy commandments committed unto us.

Brethren, how great is our calling! Let us walk humbly before the Lord, watching continually unto prayer; walking in all the ordinances of the Lord blameless; by an abiding faith on the Son of God, who loved us and gave himself for us, that he may purify us unto himself a peculiar people, zealous of good works. The righteous shall be comforted, for the Lord hath spoken it. Zion shall rejoice, for this is Zion, the pure in heart, and they shall see God. "The time, yea the set time to favor Zion has come," and all the efforts of ungodly men, apostates, or demons, can effect nothing against the truth, but will redound to its ultimate triumph.

The twelve have been calling incessantly upon the Mormons, for money and means to build the temple, and support the Priesthood, (THE TWELVE,) promising them, if they would do so, a great endowment, and great keys of power, when the temple is finished; when in truth, they never have received those keys or that endowment themselves—consequently, have no power to confer it upon others, which Parley begins to have frankness enough to acknowledge. We extract the following on this subject, from the N. Y. Prophet of Feb. 22, 1845.

We publish in this number a circular from the authorities at Nauvoo to which we call the particular attention of our readers.

The fact is, the welfare, and even the salvation of the saints abroad, as well as in the west, depends on our diligence in building up Nauvoo and the temple, and defending and protecting the place, the sanctuary, and the people there. This may seem strange to some but so it is. For instance, if Nauvoo is not preserved, built up, and strengthened; and thus kept from the power of the enemy who are seeking our destruction; then the temple will not be preserved, completed, and enjoyed by the saints; and if the Temple is lost by our neglect, then there is no Sanctuary, or place on earth where Jesus can come and reveal the fulness of the ordinances pertaining to the holy priesthood; and to the powers of heaven on the earth; so as to restore to the Church those powers by which the ancients subdued kingdoms, put to flight the armies of the aliens, broke the bondage of their oppressors, escaped the edge of the sword. Out of weakness were made

strong; waxed valiant in fight, stoped the mouths of lions; quenched the violence of fire &c. &c.

The Church of Latter Day Saints might have had them three years from the time they were first organized, as well as to have labored and groaned under oppression, poverty and misery, for fourteen years. But they have never been sufficiently united as a people, nor sufficiently united and trustworthy to OBTAIN them.

And if they are not careful, the same cause will produce the same effect now. And if it does, they will come short of the faith, blessings, and powers which alone can save them. And the Lord will withhold the greater things and the greater powers, till he can find a people that will obey him in all things.

It does appear to us that the members, some of them are slow to comprehend and realize their true interests as a people.

Do you realize my brethren, that the great struggle is now at hand which is to DECIDE whether the kingdom of God can come with power in your midst, or whether it must be withheld till a generation is prepared to receive it? If you did you would arise as one man, and take your means and strength and throw it into Nauvoo, to build the city, the Temple, and to employ, support and DEFEND those who have suffered and bled, and been murdered, and robbed and driven, and now again threatened with extermination.

Yea your YOUNG MEN and your MIDDLE AGED would be there with a WEAPON IN ONE HAND and a tool in the other, and their pockets lined with ALL they had, or could command, to buy materials and provision. And you would SWEAR by the living God, that Nauvoo and the Saints should be sustained, strengthened and preserved from bloodthirsty murderers and persecutors, or else be the burying place of more than THIRTY THOUSAND patriots, and martyrs in the cause of truth and freedom.

(For the Messenger and Advocate.)

Boston, Feb. 7, 1845.

To President S. Rigdon,

Dear Brother,—I take my pen to inform you of our welfare in Boston. We are happy, let this suffice; our hopes are glorious. I have been to the east as far as Portland. Preached in Bedford, near Saco, Main, three times last Sabbath, to a large congregation, especially in the evening. They said it was the best preaching they ever heard. Some were deacons in the Baptist church, in that place. I left a good feeling. God is with us. Brother Hardy and Brothers Wingate and Hutchings are one. We desire your prayers that we keep humble, and so please God that your heart with ours and all of our dear brethren, may rejoice together with that joy that is unspeakable and full of glory. It appears that those men and women that the Lord has chosen from among

them that were called, are they who have ever lived peaceably, and done all that has been done in righteousness, and have not dared to lift up their heads lest the task masters would smite us. You, sir, the apostates count standing at the head of those they say are worthless. But when they get to their spiritual wife Zenith, then shall the saying of Solomon be verified:—"Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors. When they see it they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation. So far beyond all that they looked for. And they repenting, and gnawing for anguish of spirit, shall say within themselves, 'This was he whom we had sometimes in derision and a proverb of reproach. We fools accounted his life madness, and his end to be without honor. How is he numbered among the children of God, and his lot is among the saints. Therefore we have erred from the way of truth, and the light of righteousness has not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts where there is no day. But as for the way of the Lord we have not known it. What has pride profited us? or what good hath riches, with our vaunting brought us? All these things are passed only like a shadow, and as a post that hasteth by; and as a ship that passeth over the waves of the water, which when it is gone by, the trace thereof cannot be found, neither the pathway of the keel in the waves, &c.'"

We like to hear from you as often as you can send us all the particulars, so we may gain wisdom, for our enemies bring all of their guns to bear on us, but all are bomb proof. God Almighty is our strong hold, to which the righteous run and are safe. The wicked come up against us, but pass by with all its rage over the catract of despair, foaming in all its fury, and the smoke of their shame go up for a memorial of a fallen people; while the sons of God stands on the banks of deliverance and with a joy and gratitude to God, that they have escaped the awful catract, to which others have become a prey. Nickerson, the champion of spiritual wifery, is yet hear, going on with his abominable teaching, and influenced Brother Clinton's wife to leave him, and two little babes with him; my heart aches to see such awful work. I went and saw the bereaved family in tears. O, God! when will this cease. Brother Clinton is with us, a good brother she has been gone a week and over; broke up the family. Nickerson told her to let her husband go to hell; if he would be a Rigdonite he must be a bad man. They all ways did live in love before.

Respectfully yours,

WM. HUTCHING.

St. Louis, Mo. Jan. 13, 1845.

According to previous announcement, the branch of the Church of Jesus Christ of Latter Day Saints, in this city, met on the 12th inst. when the following resolutions were unanimously adopted.

Resolved,—That we believe God to be a wise and unchangeable being; and that when he establishes a system for the salvation of his people, it is like himself—*unchangeable*.

Resolved,—That according to the Book of Doctrine and Covenants, God has established a First Presidency, in his church, one of which to act as prophet, seer, and revelator to the church.

Resolved,—That we hold no communion with any church who do not want prophets, seers, and revelators; without which they cannot receive the word of the Lord.

Resolved,—That we acknowledge and uphold Sidney Rigdon, as he is the only remaining First President of the Church of Latter Day Saints—pointed out to us in the revelations given—which church was organized after the pattern of the church in heaven.

Resolved,—That we endeavor, with the assistance of God, to obey all his commandments, to live close to him by faith in his Son Jesus, that we may enjoy more of his Spirit, and be found among the wise virgins, at the coming of our Lord.

Resolved,—That the editor of the Messenger and Advocate be requested to publish the foregoing resolutions.

WM. SMALL, President.

J. McCOARD, Clerk.

Minutes of a meeting held in the Leechburg branch, on the 8th day of Dec. A.D. 1844.

A. H. Nangle was chosen to preside, and Noah Metz secretary.

On motion, 1st, Resolved that we recognize no other order than a church governed by a first presidency, and we henceforth withdraw fellowship from all who adhere to any other form of church government.

2d, Resolved, That we recognize Sidney Rigdon as the only one of the first presidency now upon earth, of which we have any knowledge, or to whom we will adhere, until we obtain an account of his death or legal expulsion from the church. And we take the Bible, Book of Mormon, and Book of Covenants, for our rule of faith and practice.

3d, Resolved, That we sustain President Sidney Rigdon in the office of first president, by our faith and prayers.

4th. Resolved, That a copy of the above be sent to the editor of the Messenger and Advocate, for publication, if he sees proper.

A. H. NANGLE, President.

N. METZ, Secretary.

For the Messenger and Advocate.

MR. EDITOR:—As I had the privilege of seeing a parable that was delivered by Orson

Hyde, in St. Louis, which will do him immortal honor in that line of business, or will show the weakness of the man. As the parable is intended to have reference to the church of Jesus Christ of Latter Day Saints, and the similitude being so false, I could not but make a few remarks on it. He says the order of the United States, and the order of the church are the same, and that when the President dies, the Vice President takes his place, that I will acknowledge. But we will look at the order of the church; we find in the 3rd section of Doc. and Cov. 11th paragraph, that of necessity there are three presiding officers to preside over the church, one of them being president over the other two, but the three united composed a triumvirate president over the whole church, we also find in the 12th par. of the same section, that the twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church; hold there reader. What is the word of the Lord, on the subject, why the twelve are to officiate under the direction of the presidency, they say that two of that quorum are dead, and that they cut the other off; now if that is true, that they have cut the head off, they must stand still, for they had no authority but to act under the direction of the presidency of the whole church their head, but they say that now they have no head, for they unitedly are the head, and now the church is organized right, as much as to say it was organized wrong before. O wisdom!! wisdom!! If a man fought under Washington, and followed him till he saw him die could he step up and take Washington's sword and still say he was fighting under him when he (Washington) was dead, would he be telling the truth? I say verily nay. We also find in the 51st section of Doc. and Cov. 2nd par. speaking to Oliver Cowdery, "but thou shalt not write by way of commandment, but by wisdom, and thou shalt not command him (Joseph) who is at thy head and at the head of the church, for I (the Lord,) have given him the keys of the mysteries, and the revelations, which are sealed, until I shall appoint unto them (the church) another in his (Joseph's) stead. If God was to appoint one man in Joseph's stead, can twelve men, in truth stand up before God and say we unitedly constitute that one man? I say nay.

We will now look at the parable, I say if the President dies the Vice President takes his place, and if he dies the speaker of the Senate takes his place, and not the whole of the members to stand up and say, we unitedly constitute the speaker of the Senate. Therefore I say that the twelve stand in the same relation to the church as the members of the Senate do to the United States, so near as the things of God, and the things of man, will compare; therefore O saints search the words of the Lord, that you may become acquainted with the order of his kingdom; pray God to

give you his spirit, that you may be led into all truth, and that you, one and all may keep the commandments of God and be saved in his kingdom is my prayer.

Yours, &c. J. LOGAN.

We are in the constant receipt of the most cheering intelligence from our old friends, and new ones are continually adding. The exhilarating reflection is found in the fact that the Lord has taken his work into his own hand, and is operating on the hearts of the people without human effort. Thy will, O God, be done, as in heaven so on earth.

A BEAUTIFUL PARABLE.

St. Louis, Jan. 13. 1845.

We have been honored, for the last eight or nine days, in this city, with the presence and instruction of Orson Hyde, and as I expect you are aware of his proneness to use parables I thought you might be edified by the following:—He was speaking on the present condition of the church at Nauvoo, and he compared it to the government of the United States, said he "when the president of the United States dies, the vice-president takes his place; just so with us. Joseph's dead, we, the vice-president, take his place." You have only to read it to see how appropriate it was to his case! Would it not have been better to have said, "the senate takes the president's place?" But this would have been too glaring, and the other did very well for men who are ready to swallow any thing, if one of the twelve says it, no matter if it contradicts reason and revelation.

Yours, &c.

JAMES M'COARD.

We publish the following letter containing the TRUTH in relation to that hideous monster, "Spiritual Wifery" as taught and practised by the apostate Twelve and their followers.—We had fain hoped and believed that the worst features of the beastly incarnation were confined to Nauvoo; but from information of undoubted character, we find the unseemly thing has actually pushed its way into every hole and corner, where it could gain a foothold.

If the writer intends to identify this system of things, with the doctrines contained in the book of Mormon, or the bible, he is strangely at fault; no shadow of justification can be found in either. The lesson inculcated by those sacred records, teaches us that wrath, indignation, and anguish, necessarily flow as the sequel of those abominations.

[From the Boston Investigator.]
**MORMONISM—THE "SPIRITUAL
 WIFE" DOCTRINE.**

Mr. Editor,—I return you my sincere thanks for your liberality in offering the use of your columns to any Mormon wishing to reply to any of my communications. In writing against the Mormons I feel no ill will personally towards any of them; neither do I fear their abuse. Let them honorably defend their doctrines; prove, also, if I have made any charges unsustained by evidence; if I have, I will "own up." It is my firm, honest belief, that Mormonism is calculated to uphold the worst vices of our frail nature, and as such, is an incubus on society. My object is, to show it in its true colors; and in striving to do so, I shall strictly adhere to what I *know* to be true, and what can be sustained by a hundred witnesses.

The "*spiritual wife*" doctrine, I will explain as taught me by Elder W——e as taught by Joseph Smith, Brigham Young, Elder Adams, William Smith, and the rest of the quorum &c., &c. It is as follows:—Joseph had a revelation from God, that there were a number of spirits to be born into the world before their exaltation in the next; that Christ would not come until all these spirits received or entered their "tabernacle of clay;" that these spirits were hovering around the world and at the doors of bad houses, watching for a chance, however dishonorably, of getting into their tabernacle; that God had provided an honorable way for them to come forth—that was, by the "Elders of Israel" sealing up virtuous women, and as there was no provision made for woman in the scriptures, their only chance of heaven was to be "sealed up" to some Elder for time and eternity, and be a star in his crown forever; that those who were the cause of bringing forth these spirits would receive a reward—the ratio of which reward should be greater or less according to the number they were the means of bringing forth.

This, Mr. Editor, is the substance of the "Mysteries of the Kingdom" in as few words as I can use to explain it. That it is calculated, with a little sophistry, to delude the "faithful" weakminded, is self-evident.

They reason thus. That God is no such a being as the scriptures would seem to represent, and the sectarian would believe; that woman was made for man, and those seeming jealousies of the Almighty, represented in the bible, were for the blinding of the Gentiles that they might not indulge their propensities which God gave them, without his express permission. Thus, if a child steals an apple (for which he has a good appetite) he sins; but if the father gives him the apple, there is no sin in eating it. The members of the "*spiritual*" brotherhood and sisterhood are bound to keep it secret from the world and those of "little faith," and if found out, to

defend each other to the last. They are at liberty to use the grossest slander and falsehood to terrify into silence those who dare oppose them. They all solemnly disavow in public; but the proof is now so palpable and self-evident, that they must father it.

I as one, can solemnly prove before any court of justice, that the doctrine was taught me; and as for its being most scandalously and unblushingly practised in Boston, Lowell, New York, Philadelphia, and its outrageous doings in the "*Holy City*" of Nauvoo, I shall prove by unimpeachable witnesses. I challenge them to disprove it, if they can, and I shall bring such a torrent of proof as will be a cation to the Eucledians of "this day and generation."

Is this a doctrine to be countenanced by men whom human nature has left with one spark of honesty or common sense? Forbid it Nature's God! Whilst I have an arm to raise, a voice to speak, or a pen to write, I will not see my fellow beings swindled, deluded, brow-beat, slandered: abused, by villains under the mask of religion.

Why, let me ask, has Parley P. Pratt, charged Elder Adams, in public print, of *swindling the saints, teaching false doctrines, "sealing people up" to eternal life ("spiritually,"*) &c. &c. Let the saints answer it. Why did Joseph give Elder Adams the "sealing power," even to preaching the spiritual wife doctrine publicly? Why did Elder Adams read his "commission" from Joseph in Suffolk Hall, Boston, giving him power and "*keys*" above the Twelve? Answer that, and let Elder Adams answer for himself—no quibbling. Why did not the "first Presidency" call Elder Adams to trial and cut him off, as they have hundreds of others in like circumstances? Is not there something more than natural in this, if philosophy could find it out? Yet, with all this evidence before their eyes, the saints will still uphold this spiritual-wife *ignis fatuus*. "Oh! SHAME, where is thy blush!"

"The holy hypocrite is the most destructive serpent that can assail the happiness of the human family. Under the mantle of Church power he can work a greater mischief than all the villany that parades society at large.—Like the mole, he winds his way unseen even to virtue's fair citadel; and while you (having charity) think all secure, lays your fair fabric in ruins; but you are nothing the wiser—the victim is held under bonds; fear of the world's exposure, and remorse of conscience, is half-stifled in the promise of a greater reward, by the FALSE TEACHINGS of these unsanctified catiffs in the sight of God; than her true and faithful or betrothed husband could give her. Woman! as you value your fair fame, your peace of mind, and every thing that is dear to you, turn with horror and disgust from the outlines of a religion and the teachings of men whose actions insult your ears and understanding. Shun it and them as you

would a draught of poison distilled from the deadly night-shade or black hemlock. Ay more; for one would surely kill you, whilst the other would make you drag out a miserable, despised existence, *worse to the feeling heart than a thousand deaths.*"

And ye men, who boast of the likeness and nature of your God, prove ye are not "dolls and fools by ignorance made drunk"; prove, that "God has extended the saints' understanding;" that ye can "see as ye are seen, and know as ye are known." Do consult the common sense that nature has given you, and turn with a blush from the things ye are—jackall to lions of iniquity. Do this, and I will feel more than rewarded if I can but save one fellow being from the fangs of these detestable serpents of bigotry and intolerance.

Respectfully yours,

HENRY ROWE.

Portland, Feb, 3, 1845

(From the Quincy Whig.)

MORMON MEETING.

The Mormons held a meeting at the Court House in this city on Monday evening last. Two of the brethren from Nauvoo spoke and if their speeches were evidence of their christian feeling and benevolence, Heaven help all such as are compelled to fellowship with them.

The object of the meeting and of the exertions of the two *Saints* who made themselves conspicuous on the occasion, was to create sympathy, for the poor down-trodden, persecuted Mormons, and if possible to save their city charter.

They most positively denied the charges bro't against the Saints, of stealing—declared that the Mormons were the most heavenly and perfect people on earth, &c. &c.

During the evening, the proceedings of a public meeting, held at Nauvoo, were read—characterized by the most vindictive and bitter feeling.

One of the resolutions of this meeting, was very abusive of the Warsaw Signal, Alton Telegraph and Quincy Whig—it charged those prints, with disseminating the principles of mobocracy, and their columns had been, and were occupied, by the "pens of murderers" to "deafen the cry of innocent blood;" but we have not the time and room to follow the proceeding through, and show their bitter malice, and hatred of every thing saving Mormonism.

This people preach up their benevolence and a great liberality towards mankind in general. But after reading their resolutions denunciatory of the presses, alluded to, what hope would there be for the safety of these presses—the Alton Telegraph, Warsaw Signal, and the Quincy Whig,—were those wretches to exercise unlimited sway. The assassin's knife and the incendiary's torch would be the order of the day. Where they had the power they have destroyed one press already under a law of their own creation, and they

would have destroy every press in the Union, only such as upheld their doctrines, if they could secure the opportunity.

Away with all mock sympathy say we, they have violated the laws of the state—they have thrown a whole community into anarchy and confusion—they have abused privileges, which the people of this state in their simplicity have extended to them—then let those privileges be taken from them, and they be put on an equal with other denominations and sects. We shall refer to this again.

FROM NAUVOO

A gentleman from Nauvoo, informs us, that the great mass of the population of the city is in a state bordering on starvation. There is no business going on, and no means of obtaining subsistence only by charitable donations from the richer classes. Subscriptions are passing thro' the city for the relief of the poor, & every day baskets are carried around to collect provisions for the starving. Thefts from the Rigdonites, are numerous as ever, notwithstanding the 400 police. Indeed, this police is a protection to thieves, rather is made up of thieves in great part, who when out at night, ostensibly for the protection of property, can the more successfully perloin and hide it. *Warsaw Signal.*

RICH DECIDEDLY.

Our readers are all aware that the city of Nauvoo is divided into two factions; the Rigdonites and Twelveites—the latter being the most numerous and far the greatest scoundrels. The Twelveites in order to force the Rigdonites into measures, commence a system of pilfering, which became so oppressive that some of the Rigdonites could no longer stand their losses and either left the city or renounced their faith. Amongst the latter class, is William Marks, who being a man of property, sustained heavy losses by thefts, and on account of the unsettled state of his business could not leave the city.—He, therefore published a note a few weeks since in the Neighbor, renouncing Rigdon—joining the twelve, and exhorted all with whom he had any influence to do likewise. *A few days after this, all his stolen property was returned.* His harness, he says, was buried while absent. Now we call this decidedly rich; but it is of the same class of cases, with that reported by Mr. Keegan, in another column, where a saint's cow was stolen by mistake, and an equal amount of beef and a hide returned upon finding it out, with a note of apology, stating that the thief thought it was *gentile* beef. *Warsaw Signal.* [By what authority the editor intimates that those persons in Nauvoo whom he calls Rigdonites, are scoundrels we know not, and presume that he has none.]

The Pittsburgh Morning Post, of the 10th inst., says:—The New York, Prophet, a